# Arizona's Prehistoric Races.

The recent discovery in central Arizona of an irrigation canal of large proportions, which was used before Columbus, has roused a new spirit for archæological investigation in the Southwest. The remains of enormous and wonderfully made irrigation canals, constructed by a race of whom there are now no known descendants, are abundant in the region of Phœnix and Mesa, in Maricopa County, but this discovery of a canal that was evidently fed by the Rio Verde (in what is now Yavapai County), and which was so large that logs and small barges could be easily floated along it, is the most interesting piece of prehistoric work found in Arizona in years.

All who have investigated the fascinating subject agree that there were once several cities of perhaps 100,000 population in central Arizona, and that buildings, each constructed of a peculiar concrete of adobe soil and gravel, covering two acres in area and reaching eighty and more feet in height, were not uncommon for sun-worship in southern Arizona. Los Muertos (a recently named city, but probably more than 1,000 years old), in Pima County, must have had some 200,000 population. The remains of its city walls, reaching miles up hill and down dale, and the immense quantities of burned bone dust, probably the remains of aboriginal cremation ceremonies, betoken this. The vicinity of the Gila and Salt Rivers was the scene of the densest population, as the abundance of prehistoric implements and weapons and ruined walls show.

But the artificial waterways of these ancient and mysterious peoples are the most interesting remains found in this territory. Army engineers say they are marvels of engineering skill. The largest and best preserved waterway is thirty-two miles north of Phœnix. The water was supplied from the Verde River. For nearly four miles this waterway passes through an artificial gorge in the Superstition Mountains, cut out of the solid rock to a depth of one hundred feet. After the mountains are passed it divides into four branches, the longest of which measures more than forty miles, while all four aggregate a length of 120 miles, independent of the smaller ditches by which water was distributed over the soil. Except in rare instances these smaller ditches have been filled, and in that part of the desert are obscured by the sandstorms that prevail; but the larger one is distinct, and

(The Review, Vol. IX, No. 30. St. Louis, Mo., July 31, 1902.)

measures sixty-four feet in width, with an average depth of twelve feet. Through this way the water for the support of the cities between the Salt and Gila Rivers was conveyed, and 1,600 square miles of country, now almost destitute of vegetation, was irrigated by it.

This canal reached to within a short distance of the Gila River, and the water was taken from the Salt River, for the apparent reason that at this point, the north bank of the Gila was so high that the builders were unable to reach the current with a canal, and they evidently knew of no way to raise the water to the level of the surrounding country. This part of the desert is covered with ruins, and must have been at one time the residence of a teeming population. Immediately south of this region several large canals were taken out of the Gila, and they extend quite a distance into the valley, one of them supplying the city which contained the Casa Grande—the largest, best preserved, and most noted prehistoric ruin in the United States.

On the other side of the Salt River there are more waterways, though they are not of such length. Here, also, was the principal city, twenty-eight miles in length by twelve in breadth. It contained many large buildings, which are now little more than shapeless mounds of stone and mortar. All the wooden parts of these structures have been destroyed by the ravages of time, and even the joists where they were protected by the stone and mortar have decayed, leaving only the vacancies they once filled. Near Phœnix, in one of the ruins which are evidently those of some public building, the walls and roof appear to have been crushed together with great force, forming a huge pile of débris, yet standing to a height of twenty feet. The wooden beams in the structure, some of them eight inches in diameter, were bent, broken, and thrown across each other in great profusion. In this position the broken stone and mortar settled around them, and in the course of time the mass hardened again, so that when the wooden timbers finally decayed, they left holes the size of the timbers. When the fact is considered that rain seldom falls here, and that cold and dew are conditions entirely unknown in the valleys, it is apparent that ages must have elapsed while this process of decay was going on.

There were undoubtedly two eras of inhabitation, that of the cliff-dwellers being the more recent of the two, and perhaps as long after the valley races had become extinct as our age is after them. As yet no theory has been advanced by which we can so much as approximate the age of the cliff-dwellings. Their builders were rude and more unsettled than the inhabitants of the valleys, and they lived by war and the chase, as is proved by the

weapons found about their abodes. On the contrary, the people of the valley lived peaceful lives, built magnificent temples, to a certain extent encouraged the fine arts, and tilled the soil with a system of irrigation equal to that of the most prosperous days of ancient Egypt.

Recent surveys prove that at one time not less than 3,000,000 acres of land were capable of irrigation from the canals then in existence, while now we have only 337,000. The population must have been enormous. The extent of their civilization is not so much enveloped in mystery as is their origin or the cause of their total destruction. Hundreds of implements used by the artisan and farmer have been unearthed, and the vessels used for culinary purposes are symmetrically and tastefully fashioned. Many of them were painted in a manner evincing a considerable knowledge of art, and the figures, though they have for ages been subjected to the chemical effects of the alkali in the soil, are still as bright and perfect as the day they were drawn. Shell bracelets found on the arms of skeletons and other jewels of turquoise and bone show skill and fine workmanship. The houses were constructed on a plan adapted to ease and comfort, and the capacious hallways with their stone floors and cement walls were peculiarly fitted for this half-torrid climate. Their knowledge of engineering was so perfect that our centuries of practice and discovery have not enabled us to improve upon the grade or location of their canals. No metallic substances are found in any of the ruins, and the people evidently knew nothing of their use. That they had a language written by hieroglyphics is unquestionable, and for miles at a stretch throughout Arizona the faces of the cliffs are covered with mysterious characters. Slates found in the ruined dwellings and temples are engraved with the images of animals, persons, and these emblematical figures, though so far no attempt has been made to decipher their meaning.

# The Temperance Movement in Chili.

OUR correspondent in Chili, Señor F. L. Jade, writes to us under date of March 1st, 1902:

Some time ago I informed you of the movement started in this country against drunkenness, which became swiftly national under the leadership of many public and influential men. They started the Liga antialcoholica, the prime object of which was to induce Congress to pass strong prohibition laws; this has been achieved.

There has just been promulgated an act of Congress which will completely revolutionize the manufacture and sale of wines and liquors in Chili. It consists of 169 clauses, which are grouped in two books, with a total of thirteen chapters. The comprehensiveness and the far-reaching consequences of the new law, which will go into operation in a few weeks, will be seen from the following enumeration of the titles of the different chapters:

BOOK THE 1ST.

Chapter 1. Of the manufacture, rectification, denaturalization, and sale of alcohol, wholesale.
" 2. Of the books to be kept by manufacturers.
" 3. Of the taxes to be paid.
" 4. Of the fines and penalties.
" 5. Of the sale by retail and licenses.
" 6. Of the regulations for the sale of wines.
" 7. Of bounties on wines and liquors exported.
" 8. Of judicial procedure.
" 9. Of the administration of the department to be known as "Impuesto sobre alcoholes."

BOOK THE 2ND.

Chapter 1. Of fines and penalties for drunkenness.
" 2. Of asylums for inebriates.
" 3. General rules.

It will be seen from this enumeration that the law is very comprehensive in its scope. It has not been enacted on the spur of a sudden impulse, but is the result of long and patient study. It is in fact the outcome of a crusade commenced nearly ten years ago against the vice of intemperance, which has gained such a hold on all classes of the population. The operation of the new law will be watched with the utmost interest; it is generally accepted as a foregone conclusion that the results will be satisfactory.

Few, if any, acts of the Chilian Congress have created more widespread and general commotion than this liquor law. The bill had been before Congress for a considerable time, but it had

been allowed to drop out of sight and it had almost faded out of the memory of the general public. At the last moment it was rushed through, and it is only now that people are beginning to realize its import.

A glance at some of the salient features of the new act will be of interest. No distillery will be permitted to exist without official permission; the owners of distilleries will be required to make a number of declarations, and their establishments will be subject to inspection. For the effects of the act alcoholic beverages are understood to be those which contain 16 or more per cent. of alcohol, at a temperature of 15 degrees centigrade. The importation and sale are prohibited. Alcohols and alcoholic beverages will be denaturalized, so that they can be used for industrial purposes only. Manufacturers convicted of selling as pure alcohol unrectified spirits, will be liable to imprisonment, commutable by fine, and to confiscation. Three classes of manufacture of alcohol are specified. One class commences by paying a tax of 50 cents per litre; another forty; and another thirty; and in each class the tax is to be increased by ten cents yearly until it reaches a dollar. All kinds of precautions are taken to secure exact returns, and the act specifies heavy fines and penalties for fraud. Retailers of distilled liquors will enter, under the act, upon quite a new epoch. They will be greatly reduced in number, and will be subject to a stricter supervision than any they have yet known; in the cities they will be required to close their places at midnight, and not to reopen till six next morning. In the country they may keep open from sunrise till sunset only. Sales and advertisements of distilled and fermented liquors are prohibited in theatres, circuses, and other public places of diversion, in railway stations and on trains. There are five orders and three classes of licenses, which are arranged according to the importance of the towns and of the business, and run from $1,500 down to $75. No establishment for the sale of distilled or fermented liquors may be opened within 200 metres of a church, school, charitable institution, jail, or barracks; and those already existing within such radius will be closed within three years from the promulgation of the law. With the object of restricting the number of public houses in towns, only one first class establishment will be allowed for every 1,500 inhabitants, and one second and third class establishment for every 750. Municipalities may ordain that between each 2nd and 3rd class establishment there must be a distance of at least 2 blocks.

Licenses will be sold every three years by public auction; bidders must deposit as guarantee a sum equal to a half year's value of the license. The license must be paid in advance half-yearly or yearly at the ption of the licensee.

The following persons are forbidden to bid or to hold an interest in any retail liquor business: Members of congress, attendants, governors, city councillors, judges, police and municipal employés, inspectors, owners or managers of brothels, and persons who have been condemned for crimes or simple offences.

Municipalities are empowered, 1. to designate districts, sections or streets in which spirituous liquors may not be sold in any case; 2. to prescribe the condition in which places used for the sale of liquors must be kept; 3. to make rules respecting the hygiene of those places; also to suspend licenses for the following causes: if the license has been granted to prohibited persons; if it has not been made use of during two consecutive months; if within one year the holder of a license has been twice convicted of permitting drunken persons on his premises, of selling or giving liquor to drunkards or insane persons, or to minors, or allowing people to get drunk on his premises; if his place of business is not kept in the prescribed sanitary condition; if the license is not paid in due time. Places where liquors are sold are required to have painted outside, in perfectly visible letters, the kinds of liquor sold and the class of license held. Owners of such places may only purchase their liquors from manufacturers, distillers, or wholesale dealers registered in the office of the "Administracion del Impuerto sobre Alcoholes." Hotels and clubs are exempt with respect to number in proportion to population, and to the purchase of licenses at public auction.

Honest manufacturers and traders will be protected and the ways of adulterers and counterfeiters made hard. Under the name of wine no product will be allowed to be sold which is not real grape juice; infractions will be punished by imprisoment, commutable into a fine of ten dollars per day. All adulterations of "mixed liquors" are punishable with imprisonment and confiscation. Holders and sellers of adulterated wines are liable to the same punishment as manufacturers; it is also provided that beer, cider and "chicha" (grape juice) fall under the same provisions.

Offences against this law are to be tried summarily, and informers are stimulated by an offer of the whole of the net proceeds obtained from the sale of confiscated articles in one case, and in the others with the whole of the fine. *Per contra*, informers are threatened with a fine of 500 dollars if it should be proved that they have acted with malice. The judge before whom the information is filed may close and seal doors and take every precaution to prevent the suspected liquor being tampered with, and the courts may order the widest possible circulation to be given to their sentences. Finally the President is empowered to spend $200,000 in the installation of laboratories for analyzing wines and liquors.

Saloon-keepers who permit people to get drunk on their premises, or who sell liquor to drunkards or minors, will, on the third conviction, be prohibited from selling liquor for two months; after two convictions of this character, their license will be withdrawn for from six to twelve months; after the third conviction it will be withdrawn altogether. Any evasion of the prohibition, will be punishable by from $50 to $500, or from ten days to two months imprisonment.

The husband, wife, father, child, guardian or employer of a habitual drunkard, may notify liquor sellers not to supply liquor to such person for a month, and any liquor seller convicted of an infraction of such notification, will be liable for damages.

Liquor sellers may not be judges; liquor shops may not be annexed to pawnbroking establishments or brothels, and copies of the 1st chapter of the 2d book of the law and prohibitory decrees must be publicly posted in all places where distilled or fermented liquors are sold.

It is provided that, under the name of "asylo de temperancia," there shall be annexed to insane asylums establishments for the reception of inebriates. Habitual drunkards condemned as such by law, will be placed there. Also such as may voluntarily desire to place themselves under treatment for a period of not less than three months.

As a means of combatting alcoholism it is provided in the last chapter of the law that municipalities shall devote no less than two per cent. of their annual revenue to this purpose. With this object they are to promote temperance societies, athletics, gymnastic, singing, and music clubs, and the establishment of circuses and popular theatres in which no liquors are to be sold. Properties occupied by societies or corporations formed for the purpose of combating alcoholism, are exempt from taxation. Directors and managers of such societies will be held severely and jointly responsible for the fulfillment of their avowed objects, and also that they will not allow among their members the use of intoxicating liquors.

As a further means of combating alcoholism, the teaching of hygiene, with notions of physiology and temperance, assisted by drawings depicting the results of loverindulgence in liquor, is made compulsory in all State schools.

The President is empowered to adopt regulations to combat alcoholism in the army and navy and to supply public and private schools, on special conditions, with anti-alcoholic manuals and materials.

These are the chief features of the new act of Congress. I

suppose it contains little not known and practiced in the United States. In my opinion it is too sweeping to be practicable.

On the other hand the vice of intemperance is so general in Chili, that it cries for a strong and prompt remedy. Time and experience will doubtless teach our public men to strike the right note in their temperance legislation.

# CONTEMPORARY CHRONICLE.

## POLITICS AND SOCIOLOGY.

***Social Work of the Catholic Clergy in Belgium and Holland.***—A Norbertine Father asks us to publish the following:

I have just read in the *Catholic Union and Times* a timely editorial which suggests Catholic missions to non-Catholic working men.

In regard to this suggestion I wish to say a few words about the excellent work that is being done by the Catholic clergy of Belgium and Holland, especially by the so-called "Chaplains of Labor," who spread sound Catholic literature among the working classes; give lectures on social topics to laboring men; collect funds to build offices in the large cities where laboring men can get free information; help to erect boarding houses where workingmen away from their families can get good food and shelter at a reasonable price; establish buildings where the toilers can have healthy and moral recreation on Sundays and holydays; try to find work for idle men. As spiritual directors these chaplains settle difficulties between employers and employés, etc. In a word they live and work for and among the laboring men.

In Holland they make no difference between Catholics and Protestants, provided the latter are Christians. Infidels and Socialists are not admitted, nor those who squander their money by drinking or who lead immoral lives.

Why could not the same noble work be done here? in order to further the cause of true Christian civilization, "to make the condition of those who toil more tolerable; to enable them to obtain, little by little, those means by which they may provide for the future; to help them to practice in public and in private those duties which morality and religion dictate; to aid them to feel that they are not animals but men; not heathens but Christians; and so enable them to strive more zealously and more eagerly for the one thing that is necessary, namely, that ultimate good for which we are all born into this world." (Leo XIII., Graves de communi.)

***Intimidation in Strikes.***—It is encouraging to learn that a citizens' alliance has been formed at Wilkes-Barre, Pa., to prosecute cases

of violence which occur during the coal strike. The first idea of the leaders, wherever a great strike is precipitated, is that they can make the whole community practically their allies by intimidating men in other lines of business at least into inaction, while they indulge in all sorts of lawlessness. A favorite weapon is the boycott, which is employed against all who have any thing to do with "scabs," or even with the corporation which has given offence. This policy was tried on a great scale at St. Louis during a street-car strike, two years ago, business men, professional men and, indeed, all classes being threatened with loss of patronage, lawsuits, damages of every sort, if they should ride in the cars of the company which had refused to meet the demands made upon it. At first the public was so much dazed that hardly anybody dared to defy the boycott, but the people gradually recovered their senses and their courage, resumed their patronage of the cars, and showed the strikers that they had no more respect for them than they would have for ordinary blackmailers.

## INSURANCE.

*Compulsory Sickness Insurance.*—A new Luxemburg law makes interesting provisions for compulsory sickness insurance. The classes affected are very numerous, and include practically all laboring people employed in industrial and commercial enterprises, other than persons whose engagement is temporary. The system follows the lines of the German sickness insurance plan, and, as under those laws, two-thirds of the expense of the insurance will, as a rule, be borne by employés, and one-third by employers; although it is provided that an employer, in whose factory the nature of the work involves special risk to health, may (if the ordinary contributions of himself and employés prove insufficient to furnish the relief demanded) be called upon to make good the deficiency.

The contributions vary as between different classes exposed to risks of different degrees, but must in all cases be fixed on such a scale that the amount payable by the workman shall not, to start with, exceed 2 per cent. of his average daily wages. The scale may subsequently be raised so that the workman has to pay up to 3 per cent., but not higher, except with the assent of both employers and employed. The minimum relief to be provided in sickness is as follows: First, free medical treatment and medicines; second, in case of sickness rendering a workman unable to work, after the illness has lasted three days, an allowance equivalent to one-half of the average daily wages of those belonging to the class concerned, payable for every working day during which the illness continues; but neither benefit can be claimed for more than thirteen weeks; third, in case of death, a funeral grant equivalent to twenty times the daily wage, but not to be less than 32 nor above 64 mks.

One essential feature is that the workingman retains his freedom to change employers without forfeiting his insurance. With us, too, railroad and other large corporations have set aside certain sums for the insurance of their employés; but these are only insured as long as they are in the service of the company. Inas-

much as the company alone pays the premium, hardly anything else can be expected, but where the workingmen have to do the paying, at least in part, they justly resent the charges. But in no case are they enthusiastic about the sickness insurance as carried on among us.

## MUSIC.

***Wise Regulations by Bishop McQuaid.***—The venerable Bishop McQuaid, of Rochester, in a circular letter to his clergy, declares:

"Our churches can not be used for any other services than the strictly religious services of religion, according to the rites and ceremonials of the Catholic Church. Especially there can be no form of worship of a composite character.

"1. There can be no organ recital services.

"2. There can be no sacred concerts or similar performances.

"3. There can be no music at funeral services except the recognized chant of the Church. This will prohibit the beautiful solos in English, so common of late years."

## EDUCATION.

***Education in Porto Rico.***—The Commissioner of Education for Porto Rico, Dr. Lindsay, has a boastive article in No. 2798 of the *Independent*, on the progress of the public school system on that island. He says that about 55,000 children have been enrolled during the scholastic year just closed, and concludes as follows:

"One of the most interesting experiences in making an official tour of the island is to see everywhere the school children drawn up in lines, waving American flags and singing in English 'The Star-Spanged Banner' and 'My Country, 'tis of Thee.'"

This may be interesting for Dr. Lindsay. But for every true Christian it must be unutterably sad to see these children, the offspring mostly of Catholic parents, weaned from the bosom of their great mother, the Church, and steeped in the poisonous waters of secularism.

## LITERATURE.

***Need of a Catholic Cyclopaedia.***—The current *American Catholic Quarterly Review* winds up a notice of the new edition of Appleton's Cyclopedia with this remark, to which we can not but heartily subscribe:

"Considering the mischief wrought by such a publication as this, the ignorance it perpetuates and the prejudices it inspires and confirms, one can not help expressing the wish to have in English a truly Catholic cyclopædia; such, for instance, as our German brethren have in the Kirchenlexicon, which may be better known to some in the French translation of its first edition edited by Goschler. Why should not some Catholic publisher undertake to translate the great work of Wetzer and Welte, or even the Staatslexikon, edited by Bachem; or again, Vacant's New Dictionary of Theology? To be more practical, since an enterprise of this kind requires great labor and expense, why can not Catholics, clergy and laity, of means and ability unite together

their resources for the production of a work so necessary and useful?"

## SCIENCE AND INDUSTRY.

***The Moon and the Weather.***—The old-fashioned idea that the moon exercises an influence on the weather, is one of the many supposed popular fallacies which now seem to receive scientific support. Observations at Greenwich during the past thirteen years tend to show a connection, as was pointed out by Mr. MacDowall in *Nature* some time ago, between the occurrence of thunderstorms and the lunar phases. This is confirmed by the meteorological results obtained at other observatories, showing a larger percentage of thunderstorms about the time of new moon than about full moon, and in the two earlier than in the two later phases. The subject has been investigated by Señor Ventosa at the Madrid Observatory during the twenty years from 1882 to 1901, and he has tabulated the results in four groups connected with the lunar phases. The average number of thunderstorms at new and full moon was respectively 132 and 99, that during the first and last quarters, 104 and 120. As thunderstorms generally imply unsettled atmospheric conditions, there would seem to be a greater tendency to fair settled weather when the moon is full than when she is new, and in first quarter than in the last.

***Mind-Reading or Thought-Transference.***—The *Stimmen aus Maria-Laach* contain in the fifth fascicle of the current volume an interesting paper by P. Bessmer, S. J., on mind-reading or thought-transference. The reverend author proves from a number of well-authenticated cases that there is such a thing as thought-transference, but that it can not be shown to be purely psychic. In every case so far known there was involved a faculty operating through a bodily organ. Mind-reading appears to be a sort of wireless telegraphy, with the nerves acting as despatching and receiving stations. It is worth mentioning here that Father Bessmer, on the strength of the testimony of expert mind-readers and physicians, warns against indulging too freely in such experiments, as they are very exhausting and frequently lead to hysteria and other nervous diseases.

In the forty-first annual convention of the Swiss gymnasium (or college) teachers the special discussion was on the pronunciation of the letters *c* and *t* in Latin. It was demonstrated to general satisfaction that in the classical period of the Latin, *i. e.*, in the first Christian century, these letters were always pronounced like *k* and *t* and not like *z* before *e*, *i*, and *y*, and the demand was made that the original pronunciation of such words as *natio* and *Cicero* be restored. This has actually been already done in Bern, Basel, and elsewhere. It was, however, also shown that, as early as the time of Charlemagne, the softer *z* pronunciation had been introduced from Italy.

# MISCELLANY.

**Archbishop Ryan on the Question of "Americanization."**—A passage from the funeral sermon of Archbishop Ryan of Philadelphia at the bier of his friend the late Archbishop Feehan of Chicago, deserves to be reproduced and preserved in THE REVIEW:

"We must bear in mind that, unlike the bishops in any country of the world, the prelates who rule in our great cities—and this is especially true here—have to deal with people of many diverse nationalities. The church in a city like this is similar to the whole Catholic Church in miniature. It combines two of the marks of the Catholic Church, proofs of its divine origin, its Catholicity and unity. We behold in her all the discordant elements of the world, unified into one institution. Now in our great cities we behold many diverse nationalities in the same faith and same essential discipline and under one head. But, of course, the human elements are there and cause differences of a minor, but often of a vexatious, character. Similar difficulties are found in the political mission of the United States in unifying all the different nationalities. 'E pluribus unum' is Catholicity and unity in the State. Some one may urge the only way in both cases is to thoroughly and immediately Americanize politically as well as religiously. But prudence says, Be slow in this process; old prejudice and old ways can not be rudely interfered with. Do not tear up the cockle lest the wheat should also be destroyed. The bishop, like a good father, has to respect all his children united in 'the consanguinity of the faith.' Their language, hallowed by a thousand sanctifying associations, must be respected; their old customs and wise old saws, often the accumulated wisdom of centuries, have a conservative influence on our later and more material civilization. There must be, of course, progress, but it should be gradual, conservative progress to be truly permanent, and to attain the final end of being at once truly Catholic and really American."

**"Flagella divina."**—Divine scourges the Church calls certain disasters, such as pests, earthquakes, volcanic eruptions. Religious teachers usually explain them as divine punishments for the sins of mankind. But that does not suit the *Western Watchman*. Only a short time ago he attacked religious who had thus explained the cause of certain disasters. Yet we can assure the *Watchman* these religious are not alone. Msgr. Gerbet in France (quoted in *La Vérité Française*, No. 3232) writes: "Human philosophy will search in vain for the solution of this difficulty; it will never find a better one than that suggested by faith. Faith tells us that the material world has no *raison d'être* in itself, and that it exists only by its relation to the spiritual world; that the combinations of the one are coordinate to the demands of the other; that God willed tempests in nature because there are culpable storms in the heart of man; that pestilential scourges are meant to punish men for the epidemics which ravage souls; that, in a word, moral evil, in its march through the world, is doomed to carry in its trail physical evil, as a moving body drags along its shadow. God has thought it proper that a material universe, serving only His goodness, should be less worthy of His wisdom

than one that should also execute His justice. We thus understand that the apparent absence of His goodness in the calamities of the physical world is really but the presence of His justice in the moral world, and what seems to be a particular disorder, is in reality but a sublime condition of the universal order. In touching fashion this doctrine is voiced in a prayer prescribed by the Church for her ministers in times of mortality: 'Vouchsafe, O Lord, that this offering come to our rescue, that by its power it deliver us from our errors and permit us to escape from the incursions of all that aims at our perdition.'"

Shorter and even more to the point Jos. de Maistre says in his 'Soireés de St. Petersbourg' (towards the end of the fourth conversation):

"Scourges are destined to punish us; and we are punished because we deserve it. Surely we had it in our power not to deserve it, and even after deserving it, we might have averted it by asking for pardon. That is all, it seems to me, that can sensibly be said on the subject."

Now let the reverend editor of the *Watchman* include in his list of perverts Msgr. Gerbet and the Count de Maistre, or offer a better explanation himself.

**The Catholic Order of Foresters.**—In connection with an item in a recent issue of THE REVIEW, referring to the Women's Catholic Order of Foresters as an adjunct of the men's Catholic Order of Foresters, Mr. Theo. B. Thiele, the High Secretary of the C. O. F., writes us:

"The Women's Catholic Order of Foresters is not an adjunct of the Catholic Order of Foresters. For many years Catholic women had asked permission to join the Catholic Order of Foresters and had been refused, and finally they organized for themselves. The Women's Catholic Order of Foresters has just as little to do with the Catholic Order of Foresters as any other Catholic organization in existence has to do with it. It is entirely separate and distinct; nor is it necessary for the Catholic Order of Foresters to look for assistance to the ladies. It is constantly increasing in membership, having now more than 100,000 members, and is constantly growing stronger financially, having at this time a reserve fund of $350,000, invested in gilt-edge bonds, which amount is also constantly increasing, so that before very long we shall have a reserve fund of more than half a million dollars. You may say, and perhaps you may be right in saying so, that even this amount is not a very large security for the membership of the Order. However, a paper like yours, which seems to make it a point to urge the organization of Catholic fraternal societies upon a sound basis, ought to recognize the constant efforts which have been made for the last eight years by the present administration of the Catholic Order of Foresters to make it a perfectly sound and financially responsible institution.

In 1894, when I became High Secretary, with a level plan of assessment, the present High Chief Ranger and myself, in conjunction with others who had the interests of the Order at heart, set to work at once in order to bring about an assessment plan which would be equitable, and after a little more than a year we were successful in introducing the graded assessment over the violent

opposition of many of the older branches of the Order. In order to accomplish this, it is true, a scale of assessment was adopted which was not as high as we wished it to be, and at the same time it became necessary for us to specify that when enough money had accumulated from the new assessment to make it unnecessary to call an assessment in a certain month, no assessment would be called. This provision did away with the possibility of creating a reserve fund.

With this began the agitation for the reserve fund, and at the next convention it was decided not to omit the calling of an assessment in any one month, but that the surplus of the assessment be held as reserve, no provision for investment being made. In the following convention the assessment rate was increased slightly, and provisions were made for the investment of the surplus.

Having made these constant changes and feeling well satisfied with the success so far attained, we did not deem it wise to again urge a material change at the last convention, but we did succeed in having a commission appointed to investigate the present rates of assessment, and to report on the necessity for a further increase of rates at the next international convention, when we shall probably adopt an assessment sufficiently high to meet all demands for the future. In the meantime, notwithstanding the low grade of assessment, we have accumulated the reserve fund above mentioned and before the next international convention shall have more than half a million invested."

**How Leo XIII. Prepares His Encyclicals.**—After exploding the canard that during the first part of Leo XIII.'s reign his encyclicals were written by his brother, Cardinal Pecci, and that the later ones reflect the views of various prelates whose influence happened to be strong at the time, the Rome correspondent of the *Semaine Religieuse de Montréal* (No. 1) proceeds to give some interesting details about the way in which the Pontiff prepares his encyclicals. They are not all wrought out in the same manner, but ordinarily His Holiness, after having conceived the plan of such a document, has the material prepared by his secretaries, and when the results of their historical and theological researches lie piled up on his table, he traces the outlines and entrusts them to one of his confidential advisers for elaboration. The draft then submitted is carefully revised by the Pontiff. The second draft is subjected to another revision, chiefly with regard to style. Leo XIII. is a splendid Latinist and weighs and turns every word and phrase until the whole document has a thoroughly classical cast. In deciding in favor of one phrase as against another, he prefers the diction of Horace and the poets to the parlance of Cicero. He will invariably choose a classical word in preference to one of medieval origin. Once, when he had to deal with the Capuchins, he coined the expressive term "fratres capulati," in order not to be compelled to employ the barbarous "cappucini." On another occasion, chatting with the late Cardinal Pitra, the Pope asked him whether he knew why he had used the word "patibiles" in a certain sentence in one of his encylical letters. The Cardinal replied: "I suppose for the reason that this word occurs in Horace," and proceeded to recite the verse in question.

"You have guessed correctly," remarked the Pontiff, with a smile which betrayed his pleasure. The second draft of an encyclical remains on the Pontiff's desk a long time before it is finally touched up for publication. Nor does the august author neglect to pray for light from above or to solicit advice from his confidants. Thus, if God has promised His vicar infallibility, the latter is careful to surround himself with every supernatural and human precaution to guard against error.

# NOTE-BOOK.

Our recent verbal acquisition, "to rubber," i. e., to turn the head to an elastic degree for the purpose of noting what others are doing, has not yet reached England, but Poultney Bigelow, writing from London to the *Independent* (No. 2795), expresses the conviction that it has come to stay. So, he thinks, has the recent English word, "to maffick," created by the Boer war. When British garrisons in South Africa were beleaguered on their own territory, and the wires were hot with news foreshadowing the first great British disasters since the surrender at Yorktown—when in that black hour came word at last that the garrison of Mafeking had been relieved, then the blood of every true Briton bubbled to the surface and exploded in demonstrations that would have done credit to the most effervescent of Latin nations. Mafeking night passed into history as a "record" in the matter of patriotic jubilation free from all taint of official instigation or interference. It was the spontaneous cry of a nation's heart breaking through every conventional reserve, and bringing to one splendid level of democratic fellowship the man in the silk hat and the laborer in his shirt sleeves; the rich and the poor. Hence the word "mafficking," which is apt to get into the dictionary some day, even as our own "rubbering."

Governor Taft's mission to Rome has ended just as we predicted it would. The Holy See made it plain to Mr. Taft and Secretary Root that it could not in justice to its own sense of right, be a party to the precipitate action suggested by the Secretary's "instructions," and both these gentlemen have apparently been converted to that view. The administration has accepted the program submitted by Cardinal Rampolla at the opening of the conference, and future negotiations for the settlement of all questions between Church and government, will be conducted in Manila through an Apostolic Delegate and the Civil Governor. Some of our Catholic contemporaries expect that the new turn of affairs will minimize the danger of overstepping the rights of the Catholic clergy in the Philippines by hasty action, and of violating the nation's honor as unalterably pledged in the Treaty of Paris. Archbishop Ireland declares that the Pope is satisfied and that American Catholics ought to quit harassing the administration with protests and complaints. Archbishop Ireland is not the

chosen mouthpiece of His Holiness and, fortunately, in no sense the keeper of the conscience of the American Catholic public.

We are requested by a Nebraska clergyman to publish the following as a warning to all Catholic priests:

An agent representing a New York life insurance concern is endeavoring to insure all Catholic clergymen of the Western States, making use of all and any deceptive representations and promises, showing all kinds of recommendations in order to induce them to insure. His object is to get all Catholic clergymen, sick or healthy; the medical examination is a mere sham. The President of the company has been informed of these matters, but to no avail. It seems the scheme is to get through the clergy the Catholic laity and the public in general. Several priests, after learning of these transactions, have refused to accept any policy and notified the President of the Company that they would demand that their partial payment, already made, be refunded.

We see from the San Francisco *Monitor* (No. 16) that another mining concern, one claiming to possess rich gold mines in Arizona, has come to grief. The chief manipulator of the affairs of the exploded corporation was described in advertisements freely published in Catholic newspapers as a distinguished Catholic and a member of numerous religious and other societies. It appears that mainly on the strength of this representation, hundreds of poor Catholics invested their cash in shares of stock which were to return them fabulous profits, when the mining properties which he controlled were "developed." The bubble suddenly burst, however, and a receiver has been appointed to gather up the pieces, if there are any. When the sheriff took possession of the company's offices, according to newspaper accounts, there were found on the desk of the young Catholic society member, whose religious affiliations had been assiduously paraded in connection with his mining enterprises, "threatening letters from depositors who had invested in the mining stock and who reproached him for using religious connections and his membership in temperance and other societies to further his ends." And his innocent victims had ample grounds for such reproaches. As the *Monitor* justly observes, "there is no obvious connection between religious faith and corporate stock speculation. When the two are wedded in advertisements which promise enormous profits on small investments, as they were in this case, persons with even a moderate gift of ordinary horse sense ought to know enough not to part with their good money."

We owe the long *e* sound in Key to Scotland; Dryden rhymed it with "day" in 1700.

The word Kinship was unkown to Webster in 1828. The new Oxford Dictionary traces it to Mrs. Browning, in 1833.